[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible]

[illegible] to be observed is [illegible] would seem to have [illegible] from the Greek. There are certain other words which the Greek has the [illegible] have taken from them. The [illegible] and the [illegible] is the case. It is [illegible] as in the [illegible] [illegible] is [illegible].

Questions of words in the [illegible] language have an [illegible] basis, and the language as a whole, in the case of a very few [illegible] [illegible], would seem to be more [illegible] than that of the Greek. Grammatical [illegible] [illegible], in the frequent occurrence of a [illegible] [illegible] of the construction of a word. Again, the [illegible] [illegible] differ from the Greek as to [illegible]. I have given [illegible] [illegible] of some length, but all my [illegible] [illegible] are unanimous in making [illegible] [illegible] words for numbers above [illegible] the [illegible] [illegible] borrowed from the Greek. [illegible] [illegible] [illegible].

Investigation of the Semitic [illegible] [illegible] to the [illegible] [illegible] and [illegible] Greek would undoubtedly be productive of much interesting information. As I have already said, I think they are [illegible], but I have little to advance in support of my theory.

As to the case of the [illegible], some [illegible] are stated to have been adopted, as Dalo believed them, into regular Greek [illegible] the [illegible].

The Greek [illegible] [illegible] had a [illegible] of Gods [illegible] which was not generally understood by the Greek. However, it was universally agreed to be a [illegible] Greek, and the [illegible] were never asserted to be anything but Greek. I do not think they can be identified with any of the types of Dionysos we have seen so far.

(i) (ii) [illegible] ; (i) (ii) [illegible]

It is unfortunate that I am able to say little or nothing about these [illegible]. Whether they are two distinct types of Dionysos

[illegible]

[illegible]

[illegible]

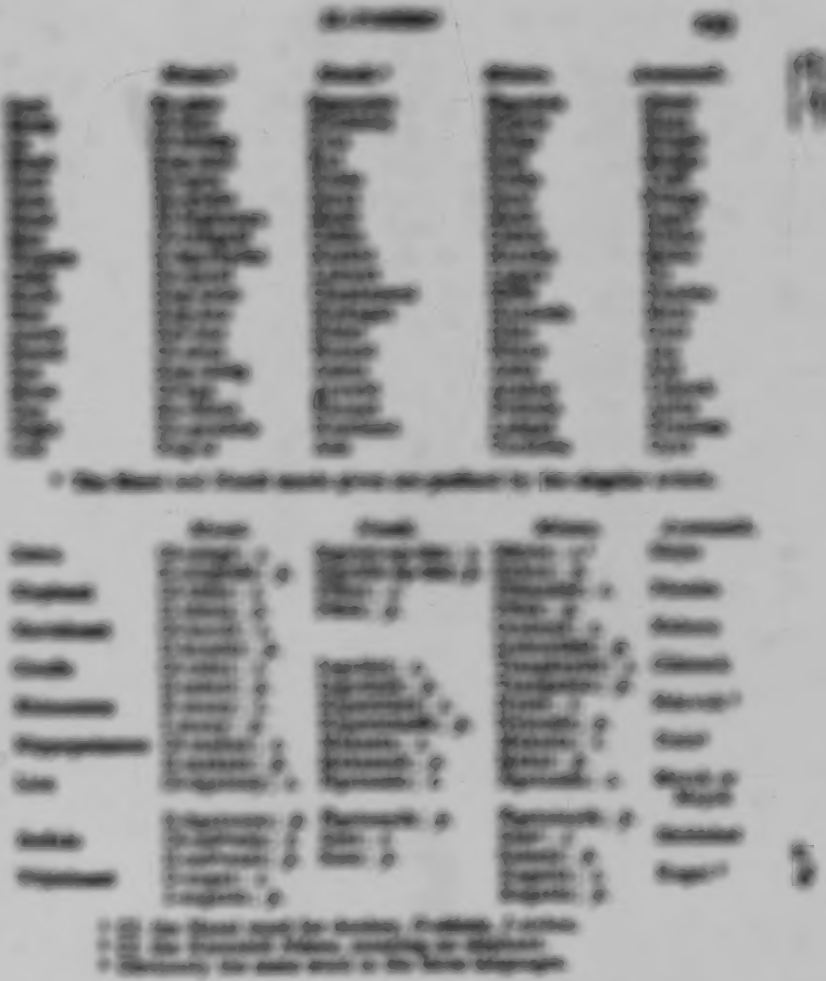
[illegible] Dialects South and North. I have left them just as they were written to the first listeners, as it would seem an unnecessary proof of vanity to contend that the Orkney and the Dutch are very closely related. On checking them over with the Orkney and with Sutter's book before me, I am not inclined to think that the Orkney words could more economically be written by substituting more closely to Sutter's Dutch spelling. The language of the Orkney, though undoubtedly of one root-stem with Dutch, has become, owing to Norse and other influences, very generally modified, and I think that a Orkney from Tuloma and a Dutch might have some difficulty in understanding each other if brought face to face.

[illegible] The difficulty of writing down verbal forms which would accurately reflect and which appear to vary only owing to the different [illegible] tendencies in individual voices will be readily appreciated by all who have ever attempted the task. In addition, the [illegible] to the suspension of pronouns, in the sense that "I go home" and "they went" are more or less the same to him. The reader is to be answered about his verbs (the same remark holds good when he is speaking Hanseatic), merely differentiating between the singular and plural and leaving it to the context to elucidate the precise meaning.

[illegible] Only few examples are given. It was thought that a longer and more detailed list was outside the scope of a brief and [illegible] paper of this nature.

[illegible]							

[illegible] The Orkney, Icelandic and Faroese names given are as near [illegible] to the Dutch [illegible] [illegible] [illegible]



In Shami, Vanili, and Gizzio there are many alternative names for the animals listed above. Only one example of each has been given in order to save space. The Aramaeish words given have no plural forms. It will be noted how similar are the methods of forming the plurals in Vanili and Mizzio.

In the Mizzio tongue the use of the article is vague in the extreme, and it is often a matter of some difficulty to ascertain whether it is being used or not. However, I think it exists and that some individuals use it more or less habitually, but

[0] [Untitled or non-obvious section]

● [1.1] [1.2] [1.3] The most common to give nothing from to [illegible] or otherwise and it would be difficult to say more with about it.

The [blank], despite their rarity in the use of [blank] case which [illegible] is a widely, and, curiously enough, exceptionally accurate to their use of the [blank] which, [illegible] [illegible] language. (See p. xxiii of the introduction to [illegible], [illegible] Language and Folklore [illegible]. See also p. [illegible] of the text of [illegible].)

[1.3] [1.4] A Comparative [illegible] table of the [illegible] Forms of [illegible], [illegible] and [illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

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Friend	chorua (chpruet); pl., choruoi (choruoik) (N.).
Frog	kimaayari (kimaayarit); pl., kimaayaria (kimaayariaiek) (D.).
Garment	akur (akuriet); pl., akurua (akuruaiek). (*Cf.* N., inguriet.)
Generation	ipin (ipinda); pl., ipinua (ipinuek) (N.).
Geographical division	kor (koret); pl., koroona (koroouek) (N.) (for the pl., *cf.* Sap., koetaiek).
Gift	melek (melekto); pl., melekua (melekuak) (N.).
Girl	simboroikwo (simboroikwet); pl., simborokua (simboroikfoik) (D.).
	tie (tiepto); pl., tipin (tipik) (N.) (for the secondary sing., *cf.* Ko., kiepto).
Goat	chepkwoch (chepkwochet); pl., chepkwochoia (chepkwochoiaiek) (D.).
God	asis (asista); pl., asisua (asisuek) (N.).
Good-bye	asisere (N.).
Grain	olbai (olbaiak). (Sap., paak. N., pâk. M., olpaaki.)
Grass	samsam (samsamiet); pl., samsamu (samsamuik) (D.).
	kesakset (kesaksetiet); pl., kesakset (kesaksetik) (D.).
Grasshopper	chemonjorua (chemonjoruet); pl., chemonjoroi (chemonjoroik) (N.).
Gratis	puch.
Grey hair	kaluai (kaluaiet); pl., kaluaiea (kaluaieaiek). (N., kaluaiet.)
Grindstone	liti (litita); pl., litiua (litiuak) (N.).
Groin	paliu (paliet); pl., paliui (paliik) (N.).
Haft	kunyuk (kunyukto); pl., kunyuk (kunyukik). (As N., except the secondary sing., whose N. has kungit.)
Hail	koiya (koiyat). N., koiyat. Sap., koiyât.
Hand	ruiwi (ruiwito); pl., ruiwuia (ruiwuiak) (N.).
Head	roikoyui (roikoyuit); pl., roikoyuia (roikoyuiaiek) (D.).
Health	supo (supet) (N.).
Heart	olelan (olelanit); pl., olelania (olelaniaiek). M., ol-tan.
Heaven	tororr (tororret).
Herd	tutuilig (tutuiligto); pl., tutuilgua (tutuilguak). Ko., chitilgio. Sap., titilgio.
Hero	ingok (ingokiet); pl., ingokui (ingokuiik) (N.).
Hide, ox	muik (muikto); pl., muun (muuoik). N., muito; pl., muiuuk. Ko., muito; pl., muiuik.
Hill	tuluo (tuluet); pl., tuloloi (tuloloiik) (N.).
Hip	lip (lipit); pl., lipin (lipiniek) (Ko., lab-it; pl., labini. Sk., lep; pl., lepini); kiwet-ap-lip.
Hippopotamus	ruskas (ruskasto); pl., ruskasua (ruskasuak) (N.).

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Hold	kwing (kwingat) ; pl., kwingon (kwingônik) (N.).
Hollow	koruo (kuruet) ; pl., kuruoi (kuruôk) (D.).
Honey	kumia (kumiat) (N.).
Honey and water ..	lagume (lagomek) (D.).
Honeycomb ..	kipiririt (kipiriritye) ; pl., kipiriritos (kipiriritoniek) (D.).
Honey-wine ..	kipkotin (kipkotinik) (N.).
Hoof	siiya (siiyet) ; pl., sioi (siôk) (N.).
Horn	lâno (lânet) ; pl., lânoi (lânok) (D.).
House	kochonge (kochongat) ; pl., kochongos (kochongosiek) (D.).
Hunger	ilcho (ilchet) (D.).
Hunt	sagas (sagasta) ; pl., sagasos (sagasosek). Ko. kip-sagas-ian, hunter.
Hunter	kipiokotio (kipiokotiot) ; pl., kipiokot (kipiokotik) (N.).
Husband	manoligotio (manoligotiot) ; pl., manoligot (manoligotik) (N.).
Hyæna	kimarok (kimaroket) ; pl., kimarokos (kimarokosiek) (D.).
Idle person ..	chiito ne nyara.
Illness	korot (koroito) ; pl., koroios (koroiosik) (N.).
Abscess	mô (môet) ; pl., môoi (môôk) (N.).
Boil	undir (undiriet) ; pl., undir (undirik) (N.).
Cold	lolio (loliot).
Dropsy	mpuras (mpurasta) (N.).
Rheumatism ..	olbai (olbait) (M.).
Sore throat ..	kipkwamook (kipkwamookit).
Insect	kuut (kuutiet) ; pl., kuut (kuutik) (N.).
Iron	karna (karnet) ; pl., karin (karik) (N.).
Jackal	leluo (leluet) ; pl., lelue (leluek) (N.).
Jar	soiyo (soiyet) ; pl., soiyos (soiyosiek) (N.).
Jaw	nasiringuiya (nasiringuiyat) ; pl., nasiringoio (nasiringoiniek) (D.).
Kidney	soromya (soromyet) ; pl., soromoi (soromôk) (N.).
Knee	kutuliig (kutuliigio) ; pl., kutuliigwa (kutuliigwek) (N.).
Knife	chamlolua (chamloluet) ; pl., chamlolôs (chamlolôniek) (N.).
Language	lokoiyo (lokoiyot) ; pl., lokoiyos (lokoiyosk) (N.).
Leaf	sago (sagot) ; pl., sag (sagek) (N.).
Left	katam (N.).
Leg	kel (kelilo) ; pl., kelios (kelielk) (N.).
Calf of	ai (aita) ; pl., oios (oiosk) (N.).
Fore	narolrolua (narolroluait) ; pl., narolroloôs (narolroloôniek)
Hind	chât (châtit) ; pl., châtin (châtik) (N.).
Skin	korok (korokta) ; pl., korokwa (korokwek) (N.). (D.).

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Leglet (girl's)	ndapakwa (ndapakwet); pl., ndapakon (ndapakônik) (N.).
Leopard	melil (melilto); pl., melilua (melilusek). (Nandi dialects mostly have meliklo. Sic., meril.)
Lightning	koliel (kolielet); pl., koliekei (koliekik) (N.).
Lion	arnôi (arnôit); pl., arnôis (arnôisiek) (D.).
Liver	emunywai (emunywait); pl., emunywaiis (emunywaliaiek) (M.).
Lizard	cheringis (cheringisiet); pl., cheringisai (cheringisaiik) (N.).
Log	subeu (subenet); pl., subenai (subenaiik) (N.).
Lover	sanya (sandet); pl., san (sanik) (N.).
	ochôpen (ochôpenit); pl., ochôpenis (ochôpeniaiek) (D.).
Lover (girl)	murer (murerist); pl., mureres (murereaiek) (N.).
Lung	puonyo (puonyut); pl., puon (puonik) (N.).
Magic	chepkericho (chepkerichot) (N.).
Man	chii (chiito); pl., piich (piik) (N.).
Man (old)	olmoruokcho (olmoruokchot); pl., olmoruokis (olmoruokisiek). M., ol-moruo; pl., il-moruak.
	apaiyo (apaiyet); pl., apaiis (apaiisiek).
Marrow	kutot (kutotet); pl., kutotis (kutotisiek) (D.).
Matter (pus)	pururut (pururutik) (N., purutek).
Meat	nyanya (nyanyait); pl., nyanyais (nyanyaisiek).
Medicine	kericho (kerichot); pl., kerich (kerichek) (N.).
Middle	kwen (kwenet); pl., kwenus (kwenusiek) (N.).
Milk	chô (chôko) (N.).
Monkey—	
Baboon	konokcho (konokchot); pl., konokchois (konokchoisiek) (D.).
Cercopithecus albigularis	tisis (tisiet); pl., tisai (tisaik) (N.).
Cercopithecus griseo-viridis	chepkiroinyo (chepkiroinyet); pl., chepkiroinyes (chepkiroinyesiek) (D.).
Colobus	saire (sairet); pl., saires (sairesiek) (D.).
Moon	arawa (arawet); pl., arâ (arawek) (N.).
Morning	korun.
Mosquito	tingwich (tingwichet); pl., tingwich (tingwichik) (N.).
Moss	kochinchir (kechinchiriet); pl., kochinchir (kechinchirik) (D.).
Moth	tapurpur (tapurpuriet); pl., tapurpur (tapurpurik) (N.).
Mother	kôko; eiyo (N.).
My mother (man speaking)	pôkine.
My mother (woman speaking)	eiyo.

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Mouth	.. ..	kut (kutit) ; pl., kutua (kutusk) (N.).
Nail (finger)	..	siiya (siiyet) ; pl., sisi (sisik) (N.).
Name	.. ..	kaina (kainet) ; pl., kainoi (kainōk) (N.).
Nape of neck	..	keringich (keringichet) ; pl., keringichets (keringichetsisk) (D.).
Navel	.. ..	kāpwal (kāpwalda) ; pl., kāpwalua (kāpwaluek) (N.).
Neck	.. ..	kāt (katit) ; pl., kotua (kotuek) (N.).
Necklace	.. ..	saingai (saingait) ; pl., saingals (saingalsiek) (N.).
Neighbour	.. ..	takowos (takowosit) ; pl., takowosis (takowosiek) (D.).
Net (trap)	.. ..	porōwo (porōwet) ; pl., porōon (porōōnik) (N.).
Neutral land	..	melel (meleiet) ; pl., meleles (melelesiek) (D.).
Night	.. ..	mesundei (mesundeito) ; pl., mesundeiua (mesundeiuek) (N.).
Nose	.. ..	ser (serīt) ; pl., serīn (serīnek) (N.).
Ostrich	.. ..	tiendʼ-ap-aongul (N.).[1]
Ox	.. .. ..	tany (tēta) ; pl., tich (tuka).
Paint (clay)—		
Brown, red	..	erokoi (erokoit) ; pl., erokoiis (erokoiisiek) (D.).
White	.. ..	eworio (eworiot) ; pl., ewor (eworik) (N.).
Partridge	.. ..	changweret (changweretiet) ; pl., changweretes (changweretesiek) (D.).
Penis	.. ..	kiruk (kirkit) ; pl., kiruk (kirukik). N. = bull.
Penis (uncircumcised)		monyis (monyiset) ; pl., monyis (monyisiik) (N.).
Perspiration	..	kaot (kaotik) (N.).
Phlegm	.. ..	seper (seperik) (N.).
Pig	.. .. ..	tora (torset) ; pl., toroi (torōk) (N.).
Pig (giant)	.. ..	tum (tumsia) ; pl., tumua (tumuek) (N.).
Pipe, tobacco	..	teret-ap-tumatet ; pl., terēnik-ap-tumatet (N.).
Pit (trap)	.. ..	ngure (nguret) ; pl., ngurus (ngureseik) (D.).
Plain	.. ..	oñgata (oñgatet) (N.).
Poison	.. ..	ñgwon (ñgwonit) (N.).
Porcupine	.. ..	sabit (sabitet) ; pl., sobit (sobitik) Ko. Sap., sabetet ; pl., sabitik. N., sabitiat = quill.
Porridge	.. ..	kimio (kimiet) ; pl., kimoi (kimoiik) (N.).
Powerful person	..	kauwel (kauwelet) ; pl., kauwelos (kauwelosiek) (D.).
Prostitute	.. ..	kiplelkoñg (kiplelkoñgyat) ; pl., kiplelkoñgis (kiplelkoñgisiek).
Purgative	.. ..	seketet (seketetik) (N.).
Quiver	.. ..	mboñg (mboñgit) ; pl., mboñgis (mboñgisiek) (D.).
		moot (mootiet) ; pl., mootoi (mootōk) (N.).
Rabbit	.. ..	nakutil (nakutilit) ; pl., nakutilis (nakutilisiek) (D.).

[1] = "The-animal-of-the-(ostrich)-feather."

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Rain .. .. rob (robta); pl., robua (robuek) (N.).
Rat .. .. .. muria (muriat); pl., mur (murek) (N.).
Rat (mole) .. .. nturumetyo (nturumetyot); pl., nturumetis (nturumetisiek) (D.).
Razor .. .. kipchâpet-am-metit.
Rhinoceros .. kipkam (kipkamit); pl., kipkamis (kipkamisiek) (D.).
Rib .. .. .. karas (karasta); pl., korosua (korosuek) (N.).
Right (side) .. tae (N.).
Ring (ear) .. .. olaimer (olaimeriat); pl., olaimeres (olaimeresiek) (M.).
kimeitai (kimeitaiit); pl., kimeitaiis (kimeitaiisiek) (N.).
River .. .. ilos (ilosto); pl., ilosua (ilosuek) (D.).
Road .. .. or (oret); pl., ortinua (ortinuek) (N.).
Root .. .. tlkltio (tlkltiot); pl., tlklt (tlkltik) (N.).
Saliva .. .. ñgul (ñgulek) (N.).
Scar .. .. soremyo (soremyet); pl., sorem (soremik) (D.).
Seed .. .. kesua (kesuot); pl., kesui (kesuek) (N.).
Shade, shadow .. tomirimir (tomirimiriet); pl., tomirimirai (tomirimiraiik) (N.).
Sheep .. .. olgine (olgineit); pl., olgineiis (olgineiisiek) (M.).
Sheep (ram) .. enturume (enturumeēt); pl., enturumeēs (enturumeēsiek) (Kikuyu ndurume).
Shield .. .. loñg (loñget); pl., loñgotinua (loñgotinuek) (N.).
Shoulder .. .. rukumbo (rukumbet); pl., rukumbon (rukumbōnik) (D.).
Side .. .. komas (komasta); pl., komosua (komosuek) (N.).
Sister .. .. *See* "Girl."
Skin (human) .. iririo (iririot); pl., iriren (irirēnik) (N.).
Skirt .. .. chepkaiyu (chepkaiyuit); pl., chepkaiyuis (chepkaiyuisiek) (N.).
Skull .. .. takungu (takungut); pl., takungus (takungusiek) (N.).
Smoke .. .. iye (iyet); pl., iyes (iyesiek) (N., iyet*).
Snake .. .. kipsekeer (kipsekeriet); pl., kipsekeres (kipsekeresiek) (D.).
Python .. .. indara (indaret); pl., indoroi (indorōk) (N.).
Puff adder .. kipinchuse (kipinchuset); pl., kipinchuses (kipinchuseeiek) (N.).
Snuff .. .. olaisuk (olaisukit) (M.). Ko. has "oloisiogit."
Son .. .. .. *See* "Child."
Son of .. .. arap (N.).
Song .. .. esingolyo (esingolyoit); pl., esingolyois (esingolyoisiek). M., e-singōlio.
Spear .. .. olmorondoi (olmorondoit); pl., olmorondoiis (olmorondoiisiek) (M.).

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Star .. .. tapoiya (tapoiyat); pl., tapoi (tapoiik) (N.).
Stick .. .. kiruk (kirukto); pl., kirukua (kirukuek) (N.).
Stone .. .. koii (koiita); pl., koii (koiek) (N.).
Sun .. .. .. cheptalil (cheptalilit); pl., cheptalilis (cheptalilisiek) (N.).
Sword .. .. weaek (weaekto); pl., weaekua (weaekuek) (D.).
Tail .. .. wâtut (wâtutiet); pl., wâtutai (wâtutaiik).
Testicle .. .. tolkêlyo (tolkêlyot); pl., tolkêl (tolkêlik) (D.).
Thief .. .. chorin (chorindet); pl., chor (chorik) (N.).
Thigh .. .. kupes (kupesto); pl., kupesua (kupesuek) (N.).
Thing .. .. kii (kiito); pl., tukun (tukuk) (N.).
Thirst .. .. melel (melelda) (N.).
Throat .. .. mook (mookto); pl., mookwa (mookwek) (N.).
Thunder .. .. ilat (ilet); pl., ilot (ilotik) (N.).
Tinder .. .. sasya (sasyat) (D.).
Tobacco .. .. tumato (tumatet); chepkochût (chepkochûtit) (N.).
Tobacco-box .. kiprauwi (kiprauwit); pl., kiprauwis (kiprauwisiek) (N.). Ko. chep-kiraut. Sap., in-giraut = snuff box.
Tongue .. .. olgeche (olgecheit); pl., olgecheiis (olgecheiisiek) (M.).
Tooth .. .. kelda (keldet); pl., kelat (kelek) (N.).
Tree .. .. .. ket (ketit); pl., ket (ketik) (N.).
Udder .. .. sorio (soriet); pl., soroi (soroiik) (D.).
Vagina .. .. kâpin (kâpiniet); pl., kâpin (kâpînik) (N.).
War (raid) .. .. lug (luget); pl., luges (lugesiek) (N.).
Warrior .. .. muren (murenet); pl., muren (murenik) (N.).
Water .. .. engare (engaret); pl., engares (engaresiek). M., engare.
Wife .. .. *See* "Woman."
Wind .. .. usoon (usoonet); pl., usoonai (usoonaiik) (N.).
Witch-doctor .. ponin (ponindet); pl., pon (ponik) (N.).
Witch-doctor (diviner) orkoiyo (orkoiyot); pl., orkoi (orkoiik) (N.).
Woman .. .. korko (korkot); pl., korus (korusiek) (N.).
Barren .. .. soon (soonet); pl., soonotinua (soonotinuek) (N.).
Married .. .. yôsôtio (yôsôtiot); pl., yôsôt (yôsôtik) (N.).
Old .. .. engitog (engitogit); pl., engitogis (engitogisiek). M., engitok = the wife.
Word .. .. lokoiyo (lokoiyot); pl., lokoiyua (lokoiyuek) (N.).
Wrist .. .. walel (waleldo); pl., walelua (waleluek) (N.).
Year .. .. keny (kenyit); pl., kenyis (kenyisiek) (N.).
Zebra .. .. oloitigo (oloitigoit); pl., oloitigois (oloitigoisiek) (M.).

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(*b*) Verbs.

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Verbs are given in their stem (*i.e.* the imperative sing.) only. The following, after a verb, denote that it is a derived stem, and conjugated as described in the Grammar under the heading which is affixed to it:—Pros. = motion hither. Apo. = motion thither. Dat. = dative. Rf. = reflexive. Cs. = causal. Rp. = reciprocal.

Able (be)	imûch (N.).	Copulate	kum (N.).
Abuse	chup (N.).	Cough	lal (N.).
Angry (be)	nereket (N.).	Count	iit (N.).
Answer	iyan (N.).	Cry	rer (N.).
Arise	ñget (N.).	Cut	til (N.).
Arrive	it-un (N.) (Pros.).	Delay	ikaa-kei[1] (N.) (Rf.).
Ascend	lany (N.).	Die	*S.* 1. a-me (N.).
Ask	tepen (N.).		*P.* 1. ki-pek-un (N.).
Assist	toret (N.).	Dig	paal (N.).
Be	mi (N.).	Do	yai (N.).
Bear (fruit)	ii (N.).	Drink	iye (N.).
Beat	pir (N.).	Drunk (be)	pôkit (N.).
Beckon	ñgweeh (N.).	Dwell	meny (N.).
Beg	som (N.).	Eat	am (N.).
Blink	mismis (N.).	Enlarge, increase.	tes (N.).
Blow	kuut (N.).		
Bore	parpar (N.).	Enough (be)	yam (N.).
Box ears	rapach (N.).	Extinguish fire	mis (N.).
Break	iri (N.).	Fall	iput (N.).
Break wind	kwot (N.).	Fatigued (be)	ñget (N.).
Breathe	ipus (N.).	Fear	iyuei (N.).
			muen (D.).
Brew	rieeh (N.).	Fight	pir-kei (N.) (Rf.).
Bring	ip-un (N.) (Pros.).	Fill	inyêt (N.).
Build	tech (N.).	Fill with food	ipiiy-en[2] (N.) (Rp.).
Burn (act)	pel (N.).	Filled with food (be)	piiy-en.[2]
Buy	al (N.).	Finish (act)	tar (N.).
Call	kur (N.).	Finished (it is)	ka-ko-pek (N.).
Carry	ip (N.).	Fold	aruny (N.).
Chop	yep (N.).	Follow	isup (N.).
Circumcise	muratan (N.).	Forget	yutie (N.).
Close	ker (N.).	Get	sich (N.).
Come	ichôm-un (M.) (Pros.).		
Cook	kwany (N.).		

[1] *Present*, a-'kooikei.

[2] These two verbs are irregular: *Present*, a-piiy-onyi; *Past*, ka-a-piiy-e. The first is the Cs. of the simple form.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

Give	kôn ; ikôchi (irreg. as in Naṅdi).
Go	ichôm-den (M.) (Apo.).
Grind	ñga (N.).
Growl	moror (N.).
Have	tinye (N.).
Hear	kaa (N.).
Hunt	sagaa
Hurt	am (*e.g.* am-a esikoyoit, *my head hurts me*).
Ill (be)	mian (N.).
Kill	par (N.).
Kindle	inam ; ilal (N.).
Know	sue (D.).
Laugh	rori (N.).
Leap	toromben (N.).
Let alone	met-ten (N.) (Apo.).
Love	cham (N.).
Marry	itun (N.).
Meet	nyor-un (N.) (Proa.).
Open	yat (N.).
Overturn	uwech (N.).
Pour	roñg (N.) ; roñg-un (N.) (Proa.) ; roñg-jin (Dat.).
Prepare	yai-ten (N.) (Apo.).
Put	in-de(n) (N.) (Apo.). konor (N.).
Quiet (be)	sis (N.).
Rain	robon (N.).
Refuse	yesien (N.).
Remain	tepi (N.).
Remember	ipwat (N.).
Remove	nem-un (N.) (Proa.).
Return (act)	iwech (N.) (Ca.).
Return (intrans.)	we-i-kei[1] (N.) (Rf.).
Ripen	rur-ien (N.) (Rp.).
Run	lapat (N.).
Say	mwai (N.) ; ile (N.).
Say to	mwa-un (Proa.). mwa-chin (Dat.).
Scowl	injurur (N.).
Search	cheñg (N.).
See	suwen[2] (D.).
Sell	al-ten (N.) (Apo.).
Sew	nap (N.).
Shoot	mwog (N.).
Shut	ker ; rat (N.).
Sleep	ru (N.). ru-ien (Rp.).
Smell (act)	iñgu (N.).
Smell (intrans.)	ñgu-ten (Apo.).
Spit	ñgutut (N.).
Spoil	ñgem (N.).
Stand	tonon (N.).
Steal	chor (N.).
Sweep	ipûch (N.).
Take, hold	nam (N.).
Throw	wer (N.).
Tie	rat (N.).
Travel	ru-ten (N.) (Apo.).
Understand	kas (N.).
Unfasten	yat (N.).
Untie	itiach (N.).
Upset	turur-ten (N.) (Apo.). tum-den (N.) (Apo.).
Wait	kany (N.).
Walk	wend-ote[3] (N.).
Want	mach (N.).
Wash	iuun (N.).
Wash oneself	iuun-gei (Rf.).
Well (be)	sap (N.).
Yawn	ime (N.).
Yell (shout)	wach (N.).

[1] *Present*, a-we-chi-kei.
[2] *Cf.* Sk. sow-, *see.*
[3] *Present*, *S.* 1. a-wend-oti ; *P.* 1. ki-pend-oti.

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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197 *Note.*—In the foregoing vocabulary the letter (N.) does not necessarily mean that the equivalent Nandi word has exactly the same meaning or the same form as the Dorôbo word. In several cases the Nandi words have quite different meanings, though referring to the same sort of thing as the Dorôbo word, *e.g.* "mesundeitu," the Dorôbo for "night," means in Nandi, "darkness when there is no moon." And when, *e.g.*, "paal" is marked (N.) it does not necessarily follow that the Nandi is "paal" (in this case the Nandi is "pal"). The object of the indication is to show what words are to be considered Nandi, what words are to be considered dialect, and what words Masai.

Examples of Dorôbo. (True Dorôbo in italics.)

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539 Ker-oti *Obirk* si ko-ase *kochongwiet*
They-are-walking-about-looking-at the-Dorôbo that they-may-know the-bush
chepo piik ap *asmeita.*
which-are-of the-people of the-forest.

Ma-ngo-mi *sombieiek* *asmaiuek* koroswe-chu.
Not-and-there-are the-lions (in) the-forests (in) countries-these.

Mi-i *kiasmet* no lony-e *iloito.*
There-is the-bridge which it-crosses the-river.

Ki-ichôn-doi-i *ki-augus* *âlg* *ôpkik.*
We-go that-we-may-hunt with the-dogs.

Ko'lan *olmoruakchet* A-mach-e *simboroiuet* *ko-chôn-us* si ko-ram
And-he-says the-old-man I-want the-girl that-she-comes that she-may-draw
engare.
the-water.

Ki-pendi *asmak*[1] ki-*augus* torset no mony-e ye mi-i
We-go forest we-hunt the-bush-pig which it-dwells where there-
oldamiyoit.
the-olive-tree.

VII.—LIST OF TREES AND PLANTS.

192
197 | Dorôbo. | Nandi. | Botanical Name. |
137 | --- | --- | --- |
chelumbut	čwât	
chepkeipet		
chesicheiyot	chesicheiyet	
choruet	choruet	*ficus* sp.
ketit-ap-lnaiik		
kâposwet	serengwet	
kâput-kalial	kâpkiloluet	

[1] In Mr. Hobley's vocabulary of Ravine Dorôbo (*Man*, 1903, 21), the phrase "kibe asmak," lit. "we go to forest," is given for "hunt."

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

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Dorôbo.	Nandi.	Botanical Name.
keliet	keliot	*acacanthera Schimperi.*
kesainet	serkutiet	
ketuyuwet	martit	
kipeichekwet	siriat	
kipkomotet	kipkoakosit	
kipserpuet	kipsepuet	*tilia* sp.
kiptililiet	kipuimetyet	
kiseruet	kuseruet	*sedum* sp.
koropanyat	kormanyat	
kuriot	kuriot	
kwimereryet	chepsañgalnet	
laropat	ket-ē-ka	
lemeiyuet	lamaiyuet	*zimenia americana.*
mêchet	soiyet	
marorto	sakomwet	
masaita		
mindeyuet	masiririet	*polygonum senegalense.*
moiyuet	cheptangolik	parasite, tree-rope.
momonyat	momonyot	*rubus rigidus.*
mukupchot	lepekwet	*dracæna* sp.
ndorokyat		
nganasyat	chepkeleliet	
nyaklet	kipsutiet	parasite, tree-rope.
olchapalait	chepltet	
oldamiyoit	emdit	*olea chrysophylla.*
ororuet	teldet	*ficus* sp.
pôpônet	sikaiket	
porôwet	silipchet	*dombeya* sp.
rêreulet	kuresiet	*euphorbia candelabrum.*
rosopeiyet	leltonget	*abutilon indicum.*
saptet	tarakwet	*podocarpus* sp.
sâsuriet	sasuriet	*musa enscte.*
seet	seet	
senetwet	senetwet	*cassia didymobotrya.*
señgseñgwet	sosciyat	
sestuet	katet ; sertuet	*acacia robusta.*
sitotwet	sitotyot	
soboitit	simotuet	*ficus* sp.
sosoiyat	tekat	*arundinaria alpina.*
sumbeiyuet	sumbeiyuet	

3:Huntingford E-5 (1921-1928)1929 FL6 Dorobo FL6

Dorōbo.	Nandi.	Botanical Name.
susuek (" grass ")	sekemetyet	moss.
taptet	setyot	
teet	tarakwet	*Juniperus procera.*
tegeltît	indakariat	*Acanthus arboreus.*
tenetwet	tenduet	
tepengwet	tepengwet	*Emilia integrifolia.*
teresyat	teresyat	
tiinet		
tilolwet	tilolwet	bracken.
tyemnowet	chemnoet	

VIII.—List of Tribe Names.

Dorōbo.—Okio (Okiot); pl., Oki (Okiek.).
Elgeyo.—Keyo (Keyot); pl., Keyu (Keyek).
European.—Asungio (Asungiot); pl., Asungu (Asunguk.).
Kavirondo.—Lemin (Lemindet); pl., Lem (Lemek).
Kipsikis, Lumbwa.—Kipsiktsin (Kipsiktsindet); pl., Kipsikis (Kipsiktsisk). il-Kakesant.
Māsae, Uasin Gishu.—Ipkwapcho (Ipkwapchot); pl., Ipkwap (Ipkwapek.).
Nandi.—Meyuo (Meyuot); pl., Mee (Meek).[1]
" Sirikwa."—Kapcheptuen.

IX.—The Physical Features of the Dorōbo.[2]

By the Hon. P. L. O'Brien, M.A.

The physical features of the Dorōbo are not particularly distinctive, nor do they differ to any great extent from their neighbours the Nandi. There are, however,

[1] It is curious to note that this word is applied by the Suk to the Dorōbo; by the Nandi to any agricultural tribe; and by the Māsae to the Bantu " savages." It has no connection, as is sometimes thought, with the N. Lemek = " the Kavirondo peoples in general," the stem of which is lem-, and the real meaning " boy."

[2] For physical types, *see* Pls. XXVI-XXVIII. These photographs were taken by the Hon. P. L. O'Brien.

4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

on, the suitor goes again to the girl's father with another bag of honey, and makes his request again. After a short time, perhaps two or three weeks, the father calls the clan together, and tells the suitor to attend. To the assembled council, the father says, "Here is my daughter, and here is the man who wants her to be his wife", thereby giving publicly his consent.

Next, the bride-payment is settled. This is not absolutely fixed, but varies slightly according to circumstances. Statements about its nature and amount in the old days are somewhat conflicting. In 1927 I was told it consisted chiefly of honeywine in fairly large quantities, and of monkey-skin caps, a statement probably true of the very old days when few of the forestdwellers had any live stock at all. But since those days, the introduction of even a small amount of live stock has changed the nature of bride-payment. People said in 1939 that in the old days (*kesy*) a man had to provide four oxen for slaughtering at the marriage feast as well, but I could find no instance of this. In 1939, the standard bride-payment was one cow, with its calf if still sucking, one ox, and four goats, subject to slight variation according to the circumstances of the father in law; other amounts that I recorded were: 1 cow, 1 ox, 6 goats; 1 cow, 1 ox, 2 goats; 2 cows, 6 goats; 4 oxen and 2 goats. As well as the stock, a man gives his father in law honey wine and one or more fur caps, thus combining the old bride-payment with the new, and making the acquisition of a wife more of a drain on a man's wealth than it used to be.

Payment of the bride cattle need not be made before the marriage ceremony, but the first instalment should be handed over within a few months, and the rest at such intervals as may be agreed upon. If the husband dies before completing payment, his brother takes the widow and completes the payment; in such cases it is not necessary for the pair to go through the marriage ceremony, for the formal acceptance of responsibility by the brother before the clan council legalizes the status of any children she may bear him. If the husband has no brothers, the procedure depends on whether the woman has borne a child or not. If she has not, she returns to her father, and the animals already paid are handed back to the husband's people, and she is free to marry anyone she pleases; if she has had a child, she stays with her husband's group, and some member of the family (who this is, depends upon what men are available) takes charge of her and the child, and completes payment of the bride cattle.

Having settled the matter of bride payment, the suitor has next to arrange for the marriage ceremony. He gets an old man, of any clan, with whom he is on terms of fairly close friendship, to act as master of the ceremonies. This old man is called *Pa-tum* [16] by the bridegroom and *Pa-muai* by the bride. His first job is to collect the friends and clansmen of the pair. They gather round the hut where the ceremony is to take place: this is in the settlement of the suitor's father. On the chosen day, the bride

[16] *Pa-tum* is used also in connexion with circumcision, which is called *Tum*. Though the Nandi word *tum* means primarily „circumcision" (cf. *Luo thumo*, „excise"), in Dorobo it seems to have acquired the meaning of „ceremony".

6:Huntingford E-5 (1938-1939) 1953 FL6 Dorobo FL6

other Dorobo would not like it", in the words of one old man. (2) The animals on whose flesh they feed and with whom they themselves have something in common, live in the forest. (3) In the trees live the bees whose honey they eat and drink, a substance as valuable to them as milk to the Nandi. (4) The forest is not only the medium of their life, but their protection. And so even to-day when they can no longer live in the forest, they still think of it as their own, and the division of the parts beside which they have made their settlements is of the utmost importance to them.

The division of the south-west corner of the forest between Kipkorom and Sosoiyo as it was in 1939 is shown in the Map. The forest is here divided into several unequal areas, bounded on the NE side by the main through-track from Kipkorom to Sosoiyo, and crossed also by the other through-track from Kipukua to Sosoiyo. The main track is used a good deal by the Nandi who go to see their friends and relations on the farms in the Meteitei valley; the other track is used mainly by Dorobo, and their honey-barrels and traps occur mostly along it, whereas there are none on the main track because strangers might interfere with them.

Between the two main tracks is the Ain ap Tinet, a stream which forms the northern boundary of the areas held by the Kapkolelac (I), Kapsituni (II), and Kapsingira (III) families, the last of which extends eastwards towards the main track. Group N° I is represented by Arap Keter, Kipungei, and Kipsan, three brothers; N° II by Arap Minin; and N° III by Arap Singira. The occupiers of I and II live at Kipukua, and of III at Sosoiyo. The Ain ap Tinet is the southern limit of the area held by the Kamuru (IV) represented by Arap Korucu who lives at Kipkorom, his land reaching to the main track. East of the main track, area N° V is held by the Kapcepouaita family represented by Arap Ceruiyo and his brother Arap Cepouaita who live at Ndoroton. Above this is area N° VI, held by the Kaptokoni, represented by Korionoi who lives at Upper Sosoiyo in the forest. And finally N° VII is the easternmost area, occupied by the people who live at Upper Ngatepkou in the forest and Lower Ngatepkou outside it. These are a mixture of six families: Kamnasutik, represented by Totē; Kamereua, represented by Nekoi; Kapkorongos, represented by Kilanya; Kapkimancari, represented by Arap Euni; Kapkipopo, represented by Kipirec; and Kapkuikoi, represented by Sulio[21]. These holdings are clan areas as well (except in the case of N° VII where four clans are represented, and the division could not be satisfactorily traced):

I. Family Kapkolelac II. Family Kapsituni IV. Family Kamuru	Clan Moi.
III. Family Kapsingira	Clan Kipieken.
V. Family Kapcepouaita	Clan Kipamui.
VI. Family Kaptokoni	Clan Kapsekoi.

[21] The prefix *Kap-*, besides meaning "place of", also means "family of", and is added to the name of a principal recent ancestor, who may be a woman, e. g. *Kapsituni* is named from *Situni* the wife of Arap Minin's father's father.

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
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albeit with dialectical variations, is common to the rest of Kavirondo (except the hill tribes of Mount Debasien (Kadama) and Mount Moroto), they have a language of their own.

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WANDEROBO MEASUREMENTS, TAKEN AT KOKONGOA.

Name.	Apparent Age.	Head. L.	Head. B.	Head. C.I.	Head. Average C.I.	Height.	Remarks.
1. Nyatoko ...	20	18·1	13·2	—		148·2	
2. Letoko ...	20	18·2	12·7	—		166·7	
3. Langole ...	17	18·2	13·4	—		156·5	
4. Lekupon ...	50	18·9	12·9	—	71·4	158·9	Women.
5. Kimeno ...	40	17·6	13·0	—		159·0	
6. Narutt ...	30	18·8	13·5	—		159·9	
7. Masoro ...	30	18·7	13·4	—		151·7	
8. Kimeno ...	6	18·00	12·4	66·60		134·0	
9. Masoro ...	5	17·20	12·6	73·25	71·02	126·0	Young Females.
10. Kiyonga ...	25	—	—	—	—	174·6	
11. Chavy ...	30	—	—	—	—	171·2	
12. Lomo ...	32	—	—	—	—	177·4	
13. Ngorok ...	28	—	—	—	—	165·4	Men.—owing to chignon not possible to measure heads.
14. Lokuja ...	35	—	—	—	—	170·8	
15. Kamkongolo ...	50	—	—	—	—	160·9	
16. Napuanut ...	45	—	—	—	—	163·4	

Average 148-2.
Average 166-26.

No navel measurements taken on this occasion.

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Sample Vocabulary.

English.	Dorobo.	Karamojong.
Earth	Alup.	Alup.
Death	Batlugutak.	Ekoto - a dead person.
Spear	Ilos.	Akwara.
Marriage	Bugsten.	Kaat.
Village	Chuwo.	Are.
Ox	Chiok.	Ekong.
Cubl	Chithwo.	Ekhutorot.
Monkey	Chwt.	Ekhoekhkhot.
Tree	Duck.	Egitoi.
Elephant	Duba.	Ekoss.
Meat	Emm.	Aring.
Ant (black)	Eyeth.	Emukunyo.
Hill	Futara.	Emukuru.
Rock	Guass.	Emoru.
Bird	Gwa.	Nyikun.
Hut	Ho (Yakai)	Akhayi.
Fight (to)	Iwintan.	Kijiste.
Shield	Kewn.	Asporai.
Grass	Kun.	Nginya.
Sky	Kyalis.	Akudy.
Snake	Nyep.	Amun.
Valley	Sabo.	Apak.

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Sample Vocabulary—(contd.).

English.	Dorobo.	Karamojong.
Blood	Se.	Akkat.
Hut	Okhut.	Khaiyet.
Needle	Tekek.	Amukat.
Rain	Wott.	Akiru.
River	Yongaleko.	Angolol.
Fish	Yokoiya.	Ekhoilio.
Hoe	Ekbere.	Ewekeke.

J
171
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231

THE DODOTHO.

The Dodotho resemble the Labwor and the Wanderobo in appearance and dress. Their country, like that of the Jie, is that of the plains; and, like the Jie and the Karamojong, they are "cattle people" and possess enormous herds.

J
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The Village.—The Dodotho village (*ure*)—Pl. XXIV, Fig. 2—resembles that of the Wanderobo, except that there is but one outer stockade (a very strong one), and the interior stockades round the hut groups are to a greater or lesser extent omitted. There is also a special compound for cattle. The huts, too, are purged and well made, and the entrances are larger than those of the Wanderobo.

J
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The purging[1] of the hut walls is done with clay and is rendered with cow-dung. A well-built hut has a little portico to the door and two upright supports, also purged and rendered, are placed in front of this (Text-figs. 21, 21A and 21B).

J
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621

Each village is the home of a paterfamilias, his wives, sons and grandsons, and their wives and children. The villages occur in widely separated groups, each group being occupied by a section of the tribe. The sections are exogamous and non-totemic.

J
291
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Clothing and Adornment.—Little need be said under this head, for what is true of the Labwor is also true of the Dodotho in this respect. It may be mentioned, however, that the people are very fond of ornaments of all sorts, and not infrequently one sees old men whose heads are surrounded by a circlet of sheeps teeth (Pl. XXV, Fig. 2).

J
262

Food.—The essential food of the Dodotho is blood, milk and meat. The first two they swallow raw. Now that they are growing grain this is eaten too. Very frequently it is mixed with fresh blood taken from live cattle bled at intervals for this purpose, or from a sheep or a goat, the body cavity of which is used when the animal is killed as a receptacle into which the warm blood is allowed to flow. Several kinds of grain have been introduced, but millet is by far the commonest grown. An attempt on the part of the District Commissioner in 1920 to introduce bananas proved a failure, owing to the long droughts from which the country suffers.

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[1] "Purging" is an old-fashioned technical term for a process of smearing the inside of fireplaces with cow-dung. Its modern equivalent is "rendering."

/58 cont'd/

D 174 144

Unlike their predecessors, they were not short in stature, but something between the Gumba and the Kikuyu. Also they did not live underground, but built their homes on the surface, almost on similar lines to those of the Gikuyu homesteads. Their language, too, was similar to the Gikuyu. To a certain extent the two tribes could understand one another with little difficulty.

With these evidences it would not be assuming too much to say that the interbreeding between the Gumba and the Gikuyu was responsible for the disappearance of the Gumba as a distinct race, and the producing of the Ndorobo or Aathi, who became the new owners and the masters of the forests ..."

N D 197

/59/ 66. With regard to language I have satisfied myself that the Dorobo now living at Keriita, who are the ones with whom we are particularly concerned, spoke a language of the Nandi type. Old men still speak it, though they also speak Kikuyu. The younger men use Kikuyu almost exclusively. In this Dorobo language, as still spoken by the older men, there has been considerable borrowing from Masai, though the bulk of the vocabulary is Nandi-like. But when both Masai and Nandi are excluded there remains perhaps an element which may be a residuum of pure original Dorobo, or may merely represent the degree of variation one would expect in any dialect isolated from the other dialects of its group for a lengthy period, as one must suppose this particular dialect of Nandi or pre-Nandi to have been. The old men say that the language they speak today is the only language spoken by their tribe in former times, so far as they know. They can manage to understand a Nandi or a Kipsigis, but do not find it easy. As far as I could make out in the time at my disposal the grammar of the language, like its vocabulary, is of a Nandi type. A few comparisons are given here to illustrate the vocabulary. Substantives are given in the form with the article and verbs are shown as stems only.

D [191]

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NANDI FL13

/59 cont'd/

	Dorobo	Nandi	Masai
one	agenge	akenge	
two	oii	oieng'	
three	thumuk	somok	
four	ang'wan	ang'wan	ong'wan
five	mut	mut	(imyet)
six	lot	illo	(ille)
seven	nabishana		naapishana
eight	isiit	sisiit	isyet
nine	naudo		naudo
ten	taman	taman	tomon
twelve	taman ag oii	taman ak oieng'	
hundred	ib		ip
man	chiito, or ng'etat	chiito	
woman	chibagat		
women	oruzhik	korusiek	
warriors	murenik	murenik	il-muran
girls	tiibik	tipik	
elder, old man	boiyondet	poiyot	
leopard	melildo	melildo (Kipsigis)	
lion	ngetundo	ng'etundo	
elephant	kiruobit		
forest pig	tumda	tumda	
goat	artet	artet	
ram	mingit	mengit	
heifer	iyuoget		
cow	tullondit	iyuoget	
bullock	hito	eito	
rain	bwaget		
sun	athita	asista	
food	imdit	omdit	
hut	kot	kaita, kot	
tree	ketit	ketit	
war	luget	luket	

/59 cont'd/

	Dorobo	Nandi	Masai
witchdoctor	bonindet	ponindet	(ol-oibon)
Masai	iguobshondit	ipuapehot	
Kamba	ilong'u		'l-oo-ng'u (the stinkers)
Kikuyu	igue, kugwii		il-kokoyo
Dorobo	ogiek (pl.)	okiek (pl.)	
Swahili	Kong'aiek (pl.)		
European	ojuju (pl. ijuju)		'l-ojuju (the hairy ones)/60/
come	nyon	nyo	
go	ui	ui	
follow	nyur		
buy	ol	al (ol)	
eat	nuth		
want	moth	mach	
tie	rat	rat	

Complete accuracy is not claimed for this list of Dorobo words; accuracy is not easy when one is dealing with aged men with untrained minds; they are so apt to answer in long sentences which doubtless contain the words one wants but smothered under a mass of verbiage entirely unintelligible to one not previously acquainted with their language. But the list is sufficiently accurate to fulfil its purpose, which is to relate the speech of these Dorobo to some other dialect if such a relationship exists in fact.

67. And that, I think, is just about as far as we can go towards an ethnological synopsis of the Dorobo people in the present state of knowledge. It seems, then, likely that there was some section of a people who retained their hunting culture when the rest of them assumed a settled pastorality or agriculture. Just what these people were we cannot yet say. The scanty evidence we have points to their being something other than a Bantu-speaking tribe, and Nilo-Hamite of a Nandi type would seem to fit the facts as well as any. It would be unsafe to base our findings on their language, but if we permit ourselves to talk of Bantu immigrations from the east and Nilo-Hamite

VOCABULARY OF ELGONYI, OGIEK OR OGIEK PEOPLE.

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Arm	Kwoto	Hunt	Sagse
Arrows	Kibungus	Iron	Kagurok
Baboon	Kumbukut	(To) Kill game	Kagusa
Bad	Kolyo	Knife	Wuut
Bundu	Obiluriet	I know	Kamak
Beard	Ulwoseyuk	I don't know	Kaata
Bee	Lotorikiok	Leg	Ndokit
Bird	Ulgwonyot	Leopard	Abolyetkuin
Blood	Olokuk	Lion	Sumbit
Bone	Karwot	Man (old)	Pamongo
Bow	Isugha	" (young)	Dwogunuk
Brother	Kotiebo	Meat	Kwonde
Brass wire	Tungait	Mother	Kaginga
Buffalo	Kiborokiot	Mouth	Kakapait
Cap (made of skins)	Ngiroit	Mtama (grain)	Kibungurok
Child (male)	Obiaswoswost	Nails (finger or toe)	Kiokiokobo
Child (female)	Obkiamagot	Nose	Kwangwongda
Circle	Kaiolingot	Pus gumbo, Mucopus	Kibkungot
Cloth	Ngwoiot	Penis	Mooyiot
Colobus monkey	Soiot	Poison (for arrows)	Kokuok
Come	Iskuuse	Rain	Ookuk
Cooking pot	Kiot	Rhinoceros	Kipiemet
Cow	Kwowok	River	Ilotu
Cowrie	Umgwik	Sky	Chomongoo
Dog	Ogbin	Sorcerer	Mollin
Ear	Ushoiot	Sheep	Ekiwomet
Earth (red, for paint)	Gwongwyot	Silver	Sisiwongwok
Elephant	Emejoi	Snake	Tiaskipsowok (Snake is Kwoli root for great)
Eye	Lebiok	Spear	Kimwot
Father	Tata	Stick	Sikwiet
Fingers	Magwagwuk	Stomach	Ngiloit
Fire	Kwaiist	Stool	Chorigait
Firewood	Oyowiok	Sun	Tungiyot
Foot	Kokpiliok	Supreme Being	Kobo-ribbis
Forest	Samoito	Sword or steel	Wumkin
Giraffe	Timugunjoyo	Teeth	Mosomok
Go	Iskundoo	Tobacco	Kipomdik
Goat	Kibwolyoimet	Tongue	Kokiet
Good	Singbi	Tree	Kokkwot
Grass	Sotoiliot	Water	Pokot
Hand	Kokoito	Wimbi (Eleusine grain)	Ngwomuk
Hair	Okmuik	Woman (old)	Mwotkit
Hartebeest	Kapwoiet	" (young)	Tirik
Head	Kokapyuk	Zebra	Okoligait
Hide (of an animal)	Ulmiot		
Hill	Okkiok		
Honey	Iskot		
House	Kwothwot		

IP: Hobley G-5 (ca. 1900) 1905 FLA Dorobo FL6 Masai FL12 Nandi FL12

D M N 192 197

—	Numerals as Expressed in Kamba.	Numerals as Written.	Numerals as Written (Swahili).	Forms.	Notes.

FLA Dorobo FL4
Masai FL12
Nandi FL13.

DMN 190- 197

—	Numerals as Expressed in Kamba.	Lessons or Exercises.	Sentences or Words (Detached).	Nouns.	Remarks.
Mouth					
Ear					
Hand					
Foot					
Eye					
Nose					
Tooth					
Tongue					
Head					
Hair					
Beard					
Neck					
Breast					
Belly					
Navel					
Back					
Arm					
Elbow					
Leg					
Knee					
Calf of leg					
Shin					
Ankle					
Heel					
Toe					
Finger					
Thumb					
Nail					
Skin					
Flesh					
Bone					
Blood					
Heart					
Liver					
Intestines					
Penis					
Vagina					
Milk					
Urine					
Excrement					
Sweat					
Fat					
Sun					
Moon					
Star					
Rain					
Cloud					
Fog					
Lightning					
Thunder					
Wind					
Fire					
Water					
Stone					
Earth					
Sand					
Mud					
Ashes					
Smoke					
Tree					
Wood					
Leaf					
Root					
Bark					
Fruit					
Seed					
Flower					
Grass					
Thorn					
Gum					
Honey					
Bee					
Wax					
Ant					
Fly					
Mosquito					
Flea					
Louse					
Tick					
Bug					
Spider					
Scorpion					
Centipede					
Caterpillar					
Snail					
Worm					
Snake					
Lizard					
Frog					
Crocodile					
Tortoise					
Fish					
Bird					
Egg					
Feather					
Wing					
Claw					
Horn					
Tail					
Hair					
Skin					
Ox					
Cow					
Calf					
Bull					
Heifer					
Goat					
Sheep					
Dog					
Cat					
Lion					
Leopard					
Hyena					
Jackal					
Elephant					
Rhinoceros					
Giraffe					
Buffalo					
Zebra					
Antelope					
Hare					
Rat					
Mouse					
Monkey					
Baboon					
Man					
Woman					
Child					
Boy					
Girl					
Father					
Mother					
Brother					
Sister					
Husband					
Wife					
Son					
Daughter					
Grandfather					
Grandmother					
Grandson					
Granddaughter					
Uncle					
Aunt					
Nephew					
Niece					
Cousin					
Friend					
Enemy					
Chief					
Slave					
Master					
Servant					
Smith					
Hunter					
Herdsman					
Cultivator					
Potter					
Basket-maker					
Weaver					
Tailor					
Carpenter					
Doctor					
Rain-maker					
Witch					
Sorcerer					
Dance					
Song					
Drum					
Horn					
Flute					
Bow					
Arrow					
Poison					
Spear					
Sword					
Knife					
Shield					
Axe					
Hoe					
Pot					
Gourd					
Basket					
Mat					
Skin					
Bed					
Stool					
Fire					
Smoke					
Ashes					
Water					
Milk					
Meat					
Fat					
Honey					
Beer					
Food					
Cooked					
Raw					
Roasted					
Boiled					
Fried					
Salt					
Pepper					
Sugar					
Tobacco					
Snuff					
Pipe					
Smoke					
Cloth					
Bead					
Ornament					
Ring					
Bracelet					
Necklace					
Anklet					
Money					
Rupee					
Cowrie					
Trade					
Buy					
Sell					
Price					
Cheap					
Dear					
Market					
Village					
House					
Door					
Window					
Roof					
Floor					
Wall					
Fence					
Path					
Road					
Bridge					
Boat					
Canoe					
Paddle					
Oar					
Sail					
Rope					
Net					
Trap					
Pit					
Hole					
Ditch					
Water-course					
Well					
Spring					
River					
Lake					
Sea					
Island					
Mountain					
Hill					
Valley					
Plain					
Forest					
Bush					
Tree					
Wood					
Fire					
Charcoal					
Ashes					
Smoke					
Light					
Darkness					
Day					
Night					
Morning					
Noon					
Evening					
Midnight					
Yesterday					
To-day					
To-morrow					
Year					
Month					
Week					
Hour					
Minute					
Second					
Time					
Long time					
Short time					
Long ago					
Now					
Soon					
Sky					
Heaven					
Earth					
Hell					
Spirit					
God					
Devil					
Good					
Bad					
Big					
Small					
Long					
Short					
Broad					
Narrow					
Thick					
Thin					
Deep					
Shallow					
Heavy					
Light					
Hard					
Soft					
Rough					
Smooth					
Sharp					
Blunt					
Wet					
Dry					
Hot					
Cold					
Warm					
Cool					
Sweet					
Bitter					
Sour					
Salt					
Fresh					
Rotten					
Clean					
Dirty					
Beautiful					
Ugly					
Old					
New					
Young					
Strong					
Weak					
Brave					
Coward					
Wise					
Foolish					
Clever					
Stupid					
Lazy					
Industrious					
Quick					
Slow					
Rich					
Poor					
Free					
Slave					
Alive					
Dead					
Sick					
Well					
Lame					
Blind					
Deaf					
Dumb					
Mad					
Drunk					
Hungry					
Thirsty					
Tired					
Rested					
Happy					
Sad					
Angry					
Pleased					
Afraid					
Ashamed					
Proud					
Humble					
Kind					
Cruel					
Truthful					
Liar					
Thief					
Murderer					
Adultery					
Marriage					
Divorce					
Dowry					
Law					
Court					
Judge					
Witness					
Oath					
Punishment					
Fine					
Prison					
Death					
Burial					
Grave					
Ghost					
Spirit					
Offering					
Sacrifice					
Prayer					
Blessing					
Curse					
Oath					
Promise					
Lie					
Truth					
Secret					
Friend					
Enemy					
War					
Peace					
Fight					
Quarrel					
Reconciliation					
Agreement					
Disagreement					
Meeting					
Council					
Chief					
Elder					
Warrior					
Spy					
Messenger					
Guide					
Stranger					
Visitor					
Host					
Guest					
Feast

10: Hobley G-5 (ca. 1900) 1905 FL6 Dorobo FL6
Masai FL12
Nandi FL13

D MN 192 197

D 114 101 614

NOTE.—Since writing the above I have heard from Mr. Arthur Neumann (the author of *Elephant Hunting in East Africa*, and a man whose knowledge of the El Dorobo is unrivalled). He tells me that he has discovered an isolated clan of these hunters in some hills near the Ewaso Nyiro, and north of Mount Kenia. These people call themselves the El Mageyudo, and asserted that they were distinct from the Dorobo of Mau.

D 192

Mr. Neumann collected a small vocabulary, which I append. I had hoped at the outset of this research to discover that all the gipsy tribes would be found to speak an allied tongue, but must confess that up to now this view does not gather much support.

The following is Mr. Neumann's vocabulary of the language of the Mageyudo :—

Arrow	Lagh.	Child (of either sex)	Loyo.
Bad	Entari.	Boy	Kuti.
Bird	Legui.	Come	Yata.
Blood	Sago.	Cooking pot	Dure.
NOTE.—In Lur language sago means bone; in The-Lur bone is shego.		Cow	Gwis.
Bone	Metcho.	Dog	Kabo.
Bow	Pako.	Elephant	Sogomd.
Buffalo	Piko.	Father	Abusi.
		Fire	Ilu.

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Foot	Mídyi.	Man (young)	Ngurua.
Forest	Eisi.	Meat	Yoba.
Giraffe	Jongitoki.	Mother	Iyata.
Go	Thata.	Poison	Moriya.
Goat	Ó.	(The tree from which arrow poison is made is called ol moriju in Masai.)	
Gourd	Erimbobaaba.	Rhinoceros	Orm.
Grass	Ekile.	River	Ngoi.
Hand	Upa.	Snake	Morbat.
Hair	Lúin.	Spear	Tor.
Hide	Hregat.	Stomach	Ira.
Hill	Ki.	Sun	Kisa.
Honey	Soka.	Supreme Being	Tiori.
House	Ai.	Sword (same as knife).	
Knife	Sha.	Tree	Kolon.
I know	Ngkona.	Water	Anta.
(The Lau word for know is ngwan.)		Zebra	Loitika.
I do not know	Nakakua.	(Masai for zebra is ol-oisigu.)	
Lion	Arabo.		
Man (old)	Bulyaishi.		

C. W. HOBLEY.

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[P 44]

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Dorobo FL6

M 563 D 224 Before closing this chapter it may not be out of place to say a few words regarding a tribe of people whom I have referred to as the Andorobbo. This tribe—the Wa-ndorobbo of the Wa-swahili—is a small race of people scattered over Masai-land, who gain their entire livelihood by the chase. They neither keep cattle nor cultivate the land. The antelope, the buffalo, and the elephant supply them with such meat as they may desire, while they always find neighbouring tribes, less skilful in hunting, eager to exchange vegetable food for game. The elephant, however, seems to be their staple food, and as a rule the Andoroddo are to be found only where those animals abound; as, for instance, in the dense forests of Kenia and Kikuyu, the forest-clad escarpment of Maũ, the top of Elgeyo, Maragwet, Chibcharagnani, Buru, Dondolè, &c. They are rarely found in numbers, and usually in very small villages, so that there is nothing like tribal life among them. They enjoy considerable immunity from attack by the Masai, as they are sources of wealth to the latter by attracting the coast traders; usually, too, the Masai fall heir to a considerable share of the ivory. They also act as go-betweens or middlemen in getting the married people the vegetable food they require. To such an extent is this system carried, that on the plateau to the east of Naivasha, at the place called by the traders Mianzi-ni, a very large village of Andorobbo have altogether given up hunting, and subsist entirely by buying vegetable food from the Wa-kikuyu and selling it again to the Masai, or it may be the traders.

D [131] [361] M 563 D 439

M 563 D 192 105 The language spoken by the Andorobbo is allied to that of the Masai, but they can all speak the latter in its purity. They build regular villages, and in general appearance they resemble the inferior class of the Masai. As I have already remarked, they make the buffalo-hide shields of the warriors, as well as the coarse earthen cooking-pots of the women. They are on the whole looked upon as a species of serf, and treated accordingly. Their transactions with the traders must be done secretly, or everything would be stolen from them.

D 224 411 In hunting the elephant the Andorobbo use a peculiar weapon. In shape it is like the rammer of a cannon, the heavy head being intended to give additional weight in dealing a blow. In the thickened part is placed a weapon like a short but thick arrow, fifteen inches long, the head of the arrow being smeared over with the deadly poison of the *muryu*. The whole spear is little short of eight feet. With this the

/230 cont./ It is to be
613 noted, however, that there seems to be no El kiboron among the Asá,
171 as is shown by both the consistent assertions of the people and the observations of the author, who did not find any members of that lineage among them anywhere. The respect and esteem that the El kiboron enjoy among all the Masai people sufficiently explains the fact that, with the displacement of the Wandorobo at the time, they were adopted into the community of the oppressors.

/231/ II.

000 Plan and arrangement of the camp. -- The huts. -- Household equipment. -- Daily life, food, work. -- Earthen pots. -- Baskets. -- Leather dressing. -- Market trade. -- Honey extraction. -- Manufacture of bows and arrows. -- Spears. -- Dance and song.

361 The Asá roam the steppes as hunters, in that they wander with
[224] the game, whose meat gives them food and out of whose skins they
[239] make their clothing. This circumstance brings along with it the fact that they can not live together in large kraals, but rather, divided into small bands, are forced to stay here today and in a
[342] distant place a few weeks later. Accordingly, their camps (aijo) only consist of hastily built small huts (morōg) that are made out of branches and grass. The camps as a rule are hidden in dense
[487] bush and have no special enclosure. The paths and game runs leading to them are carefully barricaded with thorn branches and thus made inaccessible. Only the practiced eye of the Asá will find the wonderfully concealed entrance to the camp.

621 Only two or three families, rarely a few more, usually live in
[591] one camp. Next to their huts are found those in which the unmarried circumcised men (dobonog) live with the young girls. As among
[192] the Masai, each young man has his favorite girl. He calls her
[171] sanjet uan, she calls him sanjeg uan, words in which one again finds the Masai word sandja. Their huts are designated as morog

/231 cont./

621 to dobonog, i.e., huts of the unmarried men, in contrast to the
• [192] aija to dalma, the camp of the married. Therefore here, too, we
[171] find, even in the name, a separation into kraal of the married and kraal of the warriors, similar to the one mentioned for the Masai.

171 The arrangement of the interior of the hut, like the form itself,
353 resembles that of the Masai; its furnishings, however, are even
415 sparser. A honey pot (madjé, madjeog), a gourd bottle (mget) for
237 drinking water and honey beer, a leather bag (lebenu, lebenua)
283 for collecting honey, a larger one (ndaro, ndareraũg) for water, a
352 few earthen pots, larger ones (idug, idia) and smaller ones (ruguba,
412 ruguba) for cooking, a couple of wooden bowls (tagi), a rope cut out of an animal skin (scharu, scháruga) to tie up the slain meat, a cord twisted out of the bark fibers of the baobab (Adansonia digitata) for the drawing up and letting down of the beehives hung in trees (meriñgo), along with a few dehaired skins (fulót) that serve as beds, as well as ax (haũo, hauereg) and knife (pandyug), constitute the
492 principal household equipment. In a few huts one also finds the en
412 dereta /pack-holders/ of the Masai, here called lalaho (leleweg),
413 as well as a hammer (giribét) for forging and a chisel for designing
177 the arrow points (mad, mara), and finally that sharpened small piece of sheet iron serving as razor-knife (herá, hereré). The entire family,
592 namely, husband, wife or wives, and the uncircumcised children, live in one /232/ hut. Men and boys, however, are usually out.
512 The day begins even before daybreak for the hunting men. They
[224] set out with a snack consisting of a little piece of boiled or roasted
[264] meat, so that the first light of day already finds them in the hunting
[825] grounds. The game now behaves best; as they say, it then feeds more eagerly and carelessly than a few hours later, when the sun already becomes annoying to it. At daybreak women and children leave the huts; firewood and water are carried up in order to cook
[251] the meat fetched from a larder located in a nearby tree. The meat is kept there and not in the camp, so that it hangs in the air and
512 thus remains fresh longer. After that the morning meal is eaten.
264 Actually the Wandoróbo do not have definite mealtimes: as long as there is something edible they simply eat as long as they can.

/252 cont./

301 [56] [832] that which fills the el móran. Whereas the latter vie with one another for the favor of so many girls, the former, in their small camps, scarcely have to fear any competition. Lavish and conspicuous ornamentation, however, would also be burdensome and hindering for the hunter in [171] hunting. Hence for the most part one finds among them, as well as among the married men, only in the ear lobes the tube-shaped ol gissoi of the Masai, which designate the same, and around the neck a smaller number of simpler rings. On the other hand, the Wandorobo women, concerning the quantity and types of ornaments, are quite on a par with those of the Masai. To be sure, one never finds among the former such, decked-out fashionable beauties as among the latter; rather, the individual woman has only a few articles of adornment Besides the ones mentioned, the author also found the following kinds of ornaments, which, for the sake of brevity, are to be listed only with the names of the Masai and Wandorobo. (From the first designation then is to be seen, according to Section II, what it concerns):[1] 301 • 192 ol orowíl, here liliód; ol eleschua, here called the same; eń gimeta, here likewise; e rab, here eńguan; ol kibaba, here likewise; en jili, here called the same; ol beniĕt, here likewise; olaiai, here na haliĕt; further, the heavy brass-wire ear pendants of the women (surudia), here tamaschiĕt, tamagīg, and the large ornament of iron wire es segeńgeĭ e murt, here es segeńgeĭ endet to issat; es segeńgeĭ ol barańgasch, /253/ here es segeńgeĭ to lubaog; es segeńgeĭ en dagule, here es segeńgeĭ to n dagulet, and the es segeńgeĭ ol oreschet, here es segeńgeĭ to eĕ.

301 Finger rings (here ol gissoi ku seńgetok) are worn only by women, and, to be sure, especially on the middle finger of the right hand. Men do not wear any, because allegedly the bowstring easily catches on it in shooting.

302 Men, women, and children shave their heads as a rule and let the hair grow at most two inches long between two shavings. One seldom meets a dobonog with the braid coiffure (sémug).

[171] Head and body hair are removed to the same extent and in the same

1. [For a description of these ornaments, see Masai FL12, 18:Merker, category 301--Analyst]

/253 cont./

302 [171] [412] [304] [154] manner as among the Masai, but here the eyebrows are also shaved by both sexes. The nails are cut with an ordinary two-edged knife. The two middle lower incisors are not broken out for everyone. Hair and nail cuttings are thrown away or hidden at some distance from the kraal, so that they will not fall into the hands of an evil sorcerer, who would be able to make from them sorcery leading to a sickness for their former wearer.

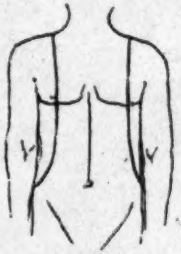

Fig. 87.

302 531 [386] The young men and girls color their entire bodies with a paint made out of fat and red earth (ol garia), or the former also only legs and lower arms, and then wipe off the color again in serpentine lines (lama) that run parallel an inch apart. After killing an elephant [171] the happy hunter paints his chest with three lines, the two outer ones of which go from the collarbone over the nipples to the hips, the middle one from the chest to the navel (Fig. 87), or they paint

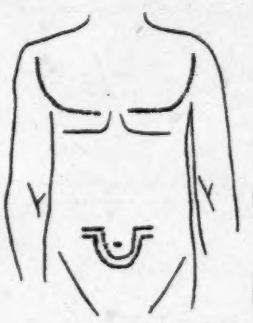

Fig. 88.

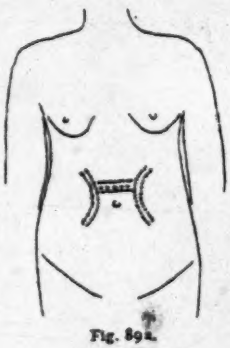

Fig. 89a.

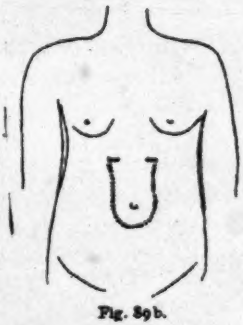

Fig. 89b.

their whole bodies, with the exception of the abdomen, with white and red stripes (like the Masai warriors). The former painting they [192] call katadiridi, the latter they designate with the Masai word eñ gituñguat. At feasts the men draw a line with the powder ol mogoñgora = root, from the upper lip upward over nose and forehead to the hairline. Boys (Fig. 88) and girls (Fig. 89) tattoo the lyre 304 figure /254/ of the Masai, the latter also another similar one on the 171 abdomen. Not infrequently one also finds on the face of the women [531] the etched-in ol kigerot design, which has been discussed for the Masai.

/254 cont./

X.

Illnesses.

757 For illnesses the Wandorobo use the same medicines as the Masai
171 and also prepare them in corresponding fashion. Those medicaments that the latter take mixed with milk or blood, the former mix only
276 with water or game bouillon. The Wandorobo are also familiar with
171 the nerve-stimulating agents taken so much by the Masai warriors, but they do not use them in such extensive measure and never in such
164 quantities that fits of rage appear among them. Their designations
• 192 for the principal illnesses are the following: Headache = sogog agēma = sick head; toothache = ligá agema = sick tooth; cough, ohotu or ạhotu; chest pain, liba agema = sick chest; stomach-ache = waia agema = sick stomach; diarrhea, waia katidji, constipation, waia gischuṅgurgue; dysentery allegedly is not supposed to occur. Smallpox, ol maschuggu or ajŏg; chickenpox, simireg. Gonorrheas, damŏg; lues, en ebitiro. Elephantiasis, as well as E. scroti, is said not to occur. Fever, kaẽsegomo; bilious fever, ol odoa. Taeniae, pinibŏg; ascarids,
752 menāna. Injured blood vessels are ligated, bone fractures splinted. On burns one puts the soft, plushlike covering of the roots of the ol
[826] dungui bush. Excess fingers and toes are not amputated; they are not
[732] regarded as particularly unsightly.

755 If the well-known medicaments do not help, the patient turns to the ol goiatiki, from whose magic medicine he expects a cure. The
759 surgeon is called asik-asa among the Wandorobo, the midwife gascha-hatta-hawa-kerint.

18: Merker--339 G-5 (1895-ca.1908) 1910 FL12 Masai
Dorobo FL6
Asa

/256 cont./

XIII.

000 Language. -- Numbers. -- Times of the day. -- Designations of the closest days in the past and future.

197 The Asá speak two different idioms, namely, first, depending on their place of residence, one of the dialects spoken by the Masai, and, secondly, a linguistic mixture that has become a separate "language." Its basic element is an older dialect of the Masai people, which in the course of time has acquired two admixtures. The older of the two stems from the Tatoga language (1).

1. Probably also from that of another Semite people already extinct, that is, through mixture with Negroes, disappeared among them.

174 197 192 When the Asá migrated into the East African steppes, they found here the Tatoga as livestock nomads and the Saoska as a poor hunting people who belonged to the Tatoga people. The intercourse that arose between all three may have brought about the adoption of Tatoga words into the Asá language and the transformation of Asá words into a form resembling Tatoga. This process advanced further when the Asá were displaced by the second band of the Masai people, and the Tatoga and Saoska, having become hunters in the meantime, became their teachers, who helped them develop from stock raisers to hunters. This Tatogaization of the Asá words is expressed particularly in the mutilation of the article and appending to the substantive one of the endings common in the Tatoga language.

177 197 192 Now, since the Asá to this day are in close contact with the Wakuafi and Masai, they also adopted words from them, i.e., words of the more recent Masai dialects and also words from Negro languages, which found entry among them through the Wakuafi mixed with Negroes. This is the more recent of the two admixtures.

/256 cont./

802 [801] The Wandoróbo only very rarely use number words, since they actually /257/ have nothing to count; the only thing suitable for this would be their beehives, and they do not count them, because -- as several people explained to me -- the bees would then no longer gather honey or -- as others opined -- would die. When, nevertheless, [171] [192] they need number words, they in general use, both in intercourse among themselves and with strangers those that we became familiar with above for the Masai, and, to be sure, in the same way and with the same hand or finger movements. As the people stated, all Asá and also the other Wandoróbo use these number words, which seems credible to me since I myself did not meet anyone who was not [439] [192] familiar with them. In addition, in the barter trade with agriculturalists, they have also annexed some of their number words and in part mutilated them into a form more suitable for them. Finally, among [192] the Asá a few have kept their own, which, together with some borrowed from the Tatoga speech, are designated today as their own. They are the following:

1 = kindé.	The index finger of the left hand is extended, the other fingers lie loosely in the hand.
2 = χlam.	Index finger and middle finger of the left hand are extended, the others as before.
3 = sămă or sămăg.	Index finger, middle finger, and next finger of the left hand are extended, the other as before.
4 = hă or hăg.	The four fingers of the left hand are extended, the thumb lies loosely in the hand.
5 = mŭt.	The left hand is closed into a fist.
6 = la.	The same signs as before, but executed with the right hand.
7 = imba.	
8 = isiĕt.	
9 = endurudji.	
10 = aguṅgan.	
11 = aguṅgan kinde.	
12 = aguṅgan χlam.	
13 = aguṅgan a sama'	(or aguṅgan a samag).
20 = ditím.	

/257 cont./

802 Their own words seem not to extend any farther. According to the author's observations, the Wandorobo use these number words especially in counting the pieces of game killed on a hunting expedition, the captured elephant tusks and rhinoceros horns.

[192] [171] What was said about the Masai holds for their ability in reckoning. The Wandorobo designate the fingers usually with the names that the Masai have for them. Of their own designations they know only sengetok for finger and sengelá for the hand.

Ordinals are formed from the basic numbers through the addition of the word sätisch or käratisch. The first, kinde satisch; the second, ñlam satisch; the /258/ third satisch sama'; the fourth, satisch hag; the fifth, satisch mut, or kinde karatisch, ñlam a karatisch. These [192] [171] designations seem to be used only very rarely, in their place people prefer to use those of the Masai language. The Wandorobo express fractions in a way similar to that of the Masai. For multiplication they use the word sigá. Once is called siga kinde; twice, siga ñlam; three times, siga sama'; four times, siga hag; five times, siga mut, etc.

805 192 [224] For seasons and months they do not have any designations of their own and even use those of the Masai only very rarely, since they do not know any need for them. Of the days they name only the last one of the month, leheg tagarawasch, on which they do not go hunting. On the other hand, they designate the times of the day with their own words in the following way:

The hour before sunrise, when it is still dark: demog dádi.
As soon as it becomes somewhat light: erená saha.
Sunrise: adjid sauaschasch.
Ten o'clock in the morning: schirahōg.
Twelve noon: adj'odá.
Two o'clock in the afternoon: sadji foa.
Afternoon, particularly the time up to five o'clock: haia.
The time from five o'clock to sunset: adjid saduisch.
Twilight: tara.
Night: e ramesá.

/258 cont./

805 Today is called letíl or letúla, tomorrow lápe or lábe, yesterday
• 192 aresch; like the Masai, they have but one word for the day before yesterday and the day after tomorrow, namely, mílek; the next day is called to samag, the one then following to hag; for the days after that the Masai words are used.

XIV.

000 Religion. -- Prayer. -- Supplication feasts. -- Amulets. -- Sorcery. -- Evil eye.

771 The religious views of the Wandoróbo are identical with those
191 that we have become acquainted with among the Masai,[1] except that
796 they do not call God 'Ng ai, but Uēd. In songs God is also frequently
(821) called the black God, Uēd kabiassa; on the other hand designations analogous to the Masai expressions for clouds and the redness of the sky are not found here; the former are called adja kabaka, the latter adja kahoma. Of the constellations they know the ones that the Masai also know, and designate them with the same names. They have no pictorial representations of Uēd, for the same reasons as
782 the Masai. Everyone prays, married people and children at home, the dobonog along the way, if they are afflicted by trouble or illness; in everyday life the dobonog do not pray. The woman prays every morning while making the fire; when her husband and the children see this, they often place themselves beside her and also say a prayer. This always contains only a supplication, never any thanks. A supplication /259/ for protection runs: Uēd sigima gemischin; for children, Uēd nge hawa; for wives, Uēd nge mai; for meat, Uēd nge aga; for honey, Uēd nge agung; for food, Uēd nge e haiug; for health if
775 one is sick, Uēd adudere an. They think about the fate of the soul --
[171] in contrast to the Masai -- only very rarely, even the old people. The author met only a few aged Wandoróbo who were able to make statements about this. These coincided with the reports of the Masai.

1, [For information on the religion of the Masai, see FL12 Masai, 18: Merker, category 116, pp. 268-279--Analyst]